

THE
Royal Merchant.

A
SERMON

PREACH'D at
WHITE-HALL,
Before the
KING's MAJESTY,

At the NUPTIALS of an
Honourable ^{Hay} LORD and his LADY.
[on January 6: 1607]

PROV. xxxi. 14.
*She is like a Merchant's Ship, she bringeth her Food
from afar.*

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THE EPISTLE TO THE READER.



T Here are so many Paper-pirates now abroad,
That every wise Sailor will stand upon his
guard, and will not be laid aboard by every Hailer,
lest he should be rifled of that Treasure he sails with.

But this our Ship is a Royal-Merchant, by which
if thou be a skilful Trader thou may'st gain much.

She comes from King James the First's Court, and
in those Days (as I have heard) there was plenty of
Gold and Silver; but she is well fraught with that
which is better than both.

The Merchant's Design in shipping so much Treas-
ure in one Vessel was to enrich the whole Court, at
once; and my Design in publishing this Bill of Her
Lading, is thy Gain, not my Trade; for I have none
of those precious Jewels to sell, but have had some of
them freely given me, and all of them are to be dispo-
sed at the same Rate. Therefore if thou dost not seek
for it, thou art to blame.

PROV.



P R O V. XXXI. Ver. 14.

She is like a Merchant's Ship, she bringeth her food from afar.

THIS Scripture, and in effect this whole Chapter, is a Scripture written for Women, and more particularly a Scripture written in Praise of Women; yet not glozingly, to make them better than they be, but soberly and truly to shew them what they should be, A Scripture wherein, as in a Glas are set out to our View all the Perfections and Ornaments, all the Dignity, Beauty, and Duty of a Vertuous Wife, and Holy Woman. The Devil at the first began his Temptation at first by praising of the Woman, by telling her, That if she knew her self, she wanted but one thing to make her like God; and from the Devil (I think) it comes, that so many Men since in every Age, have so wantonly bestowed their Time, their Wits, their Pens, and sometimes their Pencils too, either vainly to magnify, or vilely to embase the Dignities of Women: the Causes of which I take to be these, either for that generally they did not know them, and then they wrote foolishly; or for that sometime they doted on them, and then they praised immoderately; or else for that sometimes they hated them, and then they railed furiously. But there are (to ratify the present Discourse and Praise of Women) three things: First, God by whose Spirit it was conceived: Secondly, *Bathsheba*, a Woman, by whose Mouth it was taught: Thirdly, *Solomon*; a Man, yea, the Wisest of Men, by whose Pen it was indited. That is to say, God inspired it into the Mother, the Mother taught it to *Silomon* her Son, and then *Solomon* her Son publish'd it to the World; therefore if we speak of the Knowledge of a good Woman, who knoweth her better than her self? who knoweth her better than Man, that liveth with her? Yea, who knoweth her so well as God that made her: Again,

if in this Description any thing might seem too much in praise, it was not a Woman, but a Man that wrote it; if any thing might seem too burthensom or grievous in Precept, it was not a Man but a Woman that impos'd it; or if any thing might seem too much or too little, or otherwise than it should be, it was neither Man nor Woman, but God that first directed it? And thus in one description of a vertuous wife and holy woman (which is not in any other Author, nor yet elsewhere in any part of Scripture) we have a man, a woman, yea, God himself, and all out of one mouth speaking and conspiring; She that hath Ears to hear, let her hear.

In the Tenth Verse of this Chapter, Solomon makes Proclamation, *Who shall find a Vertuous Woman?* which yet importeth not (as St. Augustine noteth) *Inveniendi impossibilitatem, sed difficultatem*, not as if to find a vertuous woman were a matter of impossibility, but yet for all that a thing of some difficulty! and therefore he crieth her with her marks, *She will do her Husband good and not evil; she riseth white it is yet night; she putteth her hand to the wheel, she stretcheth out her hand to the poor, she openeth her Mouth to Wisdom, &c.* Thus shewing sometime what she doth, sometime what she is, sometime what she is worth, and sometimes what she is like; as here she is like a Ship.

She is indeed, and yet she scarce is; and therefore because she is so scarce, it was needful to shew not only what she is, but also what she is like to: For how shall we find her, that never saw her, that never had her, that scarce heard of her? How shall he find her, but by some sensible resemblance of her? and therefore as Cant. 5. when the Church cryed her Husband (*I charge you, O Daughters of Jerusalem, if you find my well-beloved, &c.*) she described him by resemblance; *my Well-beloved, is white and ruddy, the chiefest of ten thousands, his Head is like gold, his Eyes like Doves, his Cheeks like a bed of Spices, his Lips like Lillies, his Legs like Pillars of Marble; every thing was like some thing.* So of the Vertuous Woman, it is said here, that *she is like a Ship*; and Prov. 12. *she is like a Crown*; and in the Cant. sometimes *like a Lilly*, sometimes *like a Rose*, sometimes *like a Spring of water*: in word, she

she is like to many things ; but as it is said in Verse 10. *Pearls and Precious Stones are not like to her.*

She is like a Ship (saith *Solomon*) and it may well be, for the world is like the Sea ; for so saith *S. John*, *Before the Throne there was a Sea of glass*, Rev. 4. and that was the world, transitory and brittle as glass ; tumultuous and troublesome like the Sea ; wherein as the Wind raiseth up the Waves, and one Wave wallows in the neck of another, so this troublesome Life of ours, begins in weeping, goes on in sorrow, and the end of one woe is but the entrance of another. O what time might a Man ask to set down all the miseries of the Life ! the Fear, the Care, the Anguish, that daily accompanieth the Body and Soul of Man ; the Labours and Sorrows certain, the Casualties uncertain, the Contentions and Unquietness of them that live among us, the sharp Assaults and Oppositions of them that hate us ; but chiefly the Unfaithfulness and Treachery of them that seem to love us : Against these Storms to save Men from drowning, did God ordain the Woman as a Ship upon the Sea, that as *Noah* made an Ark, and by that Ark escaped the Flood ; so man by marrying with the woman, might pass through all the Labours of this Life : unto which doubtless God had respect, when he said, *It is not good for Man to be alone, Let us make him a help meet for him* ; as much as to say, a Ship to save him ; therefore he which hath no Wife, may seem to be like *Jonas* in the Sea, left in the midst of a miserable world, to sink or swim, or shift for himself ; but then comes a Wife like a Ship, and wafts him home : But ye must still remember, that *Solomon* speaketh here of a good Wife, as Verse 10, *Who shall find a virtuous Woman ?* for otherwise, if she which was made to comfort in every Storm be stormy and troublesome her self, then is she not like a Ship, but like the Sea ; and then to be so shipp'd, 'twere better with *Jonas* to be cast into the Sea.

But if she be good, she is like a Ship indeed, and to nothing so like as to a Ship ; for she sits at the Stern, and by Discretion, as by Card and by Compass shapes her Course ; her Countenance and Conversation are ballanced with soberness and gravity ; her Sails are full of wind, as if some wisdom from above

had inspired or blown upon her ; she standeth in the shrouds, and casteth out her Lead, and when she hath sounded, she telleth as *Michal* did to *David*, [*I Sam.* 19. 11.] of depth and danger ; if by default she be grounded, she casteth out her Anchors (as *Rahab* did, *Josh.* 2. 21.) and by winding of her self, gets afloat again ; if she spies within her Kenning any Trouble to be nigh, either she makes forward, if she find her self able ; or else with *Pilate's Wife*. [*Matt.* 27. 19.] she sets sail away ; she commands and countermands each Man to his Charge, some to their Tackling, so we to the Mast, some to the main top ; as if she, and none but she were *Captain*, Owner-master of the Ship ; and yet she's not Master, but the Master's Mate : A Royal Ship she is, for the King himself takes Pleasure in her Beauty, *Psal* 45 ; and if she be a Merchants too, then she is the Merchant-Royal.

Again : As she is like a Ship, consider'd in her self, and in her proper Vertue, so is she likewise, being compared with her Owner too : She is like a Ship indeed ; for first, whosoever Marries, ventures ; he ventures his Peace, he ventures his Liberty ; yea, many Men by Marriage adventures their Souls too : For which cause the *Israelites* were forbidden to match their Daughters with the *Cananites*, least they should turn 'em from God, to serve other Gods, *Deut.* 7. which *Solomon* notwithstanding did, and therefore made, (as some men thought) a shrewd adventure of his Soul ; and therefore (even to prevent too much adventure likewise) is marriage compared to a Ship, which of all artificial Creatures, is the most deliberative : for she sails not but by sounding, lest by her unheediness she run her self a-ground ; in like manner neither man nor woman will at any time (if they be wise) resolve either of marriage or of any thing in marriage, but upon the weightiest deliberation. He is set out for the image of a Fool that said, *Villam emi*, &c. *I have bought a good farm, and I must needs go out to see it ; Luk.* 14. 18. for he should have seen it first, and bought it after ? as it is said of the vertuous woman here, *she considereth a field, and gets it*, ver. 16. That is, she thinks of it first, and makes her Purchase after ; and when either man or woman forgets this in marriage, they purchase Joy enough for the day of their mar-

Marriage, and Repentance enough for all the time after. It is said of *Jephtha's* Daughter, *Judg. 11.* that *she went out to bewail the days of her Virginity*; but in truth many mens daughters may go out to bewail the days of their marriage: yea, and many men too look back to the single Life as the *Egyptians* in the Red Sea [*Exod. 14.*] looked back to the Land; and so they are punish'd with late repentance; like those *foolish Marriners, Acts 27.* who because they took not counsel in the Haven, were forced to advise upon a wreck: And what is the cause of this? but lack of forecast, because they found not first, whether it be fit to marry, or whether she be fit to marry; (or whether they may yet marry) fit in degree, in Disposition, in Religion; and therefore as *Solomon* saith of Vowing, so say we of marrying, *Be not rash with thy mouth*; but sound first, and sail after; that is, deliberate first, and marry after.

Again: She is like a Ship for her universal use; a House is indeed to dwell in, but not to travel in; but a Ship is both to travel in, and as it were to dwell in too; to eat, and drink and sleep, and labour, and meditate, and pray in too; as if to be in a Ship, were to be in another Earth, the Water-world: In like manner, a man hath a Friend for pleasure, a Servant for profit, and for uses to God-ward a spiritual Instructor too; but a Wife serves for all these; that is, for pleasure, for profit (and if she be good) to bring her Husband to good too.

Again: Of all these same *Utenfilia* (I mean of moveable Instruments) a Ship is the hugest and the greatest, and yet commanded (as ye see) by the Helm or Stern, a small piece of Wood; so ought the Wife (tho' a great Commander in the House) yet to be turn'd and rul'd by a word of her Husband; *Solomon* saith not she is like a House (as many Women be, as good remove a House, as to dissuade or wean them from their Wills) but like a Ship: not like a *Vasthi* (*Est. 1.*) the Wife of *Assuerus*, whom all the Power of the Kingdom himself; but she must follow her Husband, no not to do the King could not move to come to her Husband, as the *Israelites* follow'd the *Cloudy Pillar* in the Wilderness; (*Numb. 9.*) which when it stood, they stay'd, and when it went, they follow'd, and so must she.

Lastly, least any Man dotes too much upon this heavenly Ship of earthly joys, we must remember, That as a Ship is not a place of continual habitation, but only for Passage ; so is the Society of the Wife, tho' comfortable and joyful for the time, yet lasting only for a time ; a help to hold him up and comfort him during this transitory, short and troublesome Pilgrimage ; but then there is another happier, a more lasting Marriage with the Lamb, which neither Departure, Divorce, nor Death can separate : And for this we must forsake Father, Mother, Wife, Children, Goods, Land, &c. for this the Living must renounce his Life, the King must leave his Crown, the Bridegroom must leave his Bed, and the Bride must leave her Bed ; because for this the Saints do cry, *Come, Lord Jesus ! come quickly.*

But as the Saying is in the Schools, *Similitudo non currit quatuor pedibus* ; Many things may be like, yet nothing like in all things ; therefore tho' a Woman in many things be like a Ship, yet in some things she must be unlike a Ship ; and some qualities of a Ship she must not have : As for Example, one Ship may belong to many Merchants, and one Merchant may be owner in many Ships ; yet neither may one Woman be divided to many Men, nor one Man divide himself to many Women : therefore *Lamech* spake with great Incongruity, yea, it was like false Latin, when he said, *Hear ye Wives of Lamech* (*Gen. 4. 23.*) for Wives admit no Plurality when they be construed with one Husband ; because (as the Prophet saith) *Though God at the first had abundance of Spirit, yet he made but one ;* [*Mal. 2.*] but one Woman of one Rib, for the help and comfort of one Man.

Secondly, of all the Goods which Men possess, only a Ship cannot be housed ; a Man hath a Shop for his Wares, a Barn for his Corn, a Chest for his Money,, and a House wherein to hide his Head, but no Case to cover a Ship ; but so must not a Vertuous Woman be : For it is a note of the unchaste Woman, *That her feet cannot abide in her House ; but now she is without, now in the street, and lays in wait at every corner,* *Prov. 7. 11, 12.* so that whoso seeth her, seeth her always gadding, that he may salute her, as Men salute at Sea Whither are you bound ? but *Rachel* and *Leah* are noted to be in the House, while *Jacob* was abroad in the field, *Gen. 31.* only *Dinah* was a straggler, and set up Sail to *Sichem*, but she came home with shame, and made an Ill-voyage.

Thirdly, A Ship of all things is moveable, and carried by the Wind ; but so must not a good Woman be : For of the Ill Woman it is said *Prov. 5. Her paths are moveable, thou canst not know them, she is inconstant, light-headed and vain ;* now she loves, anon she hates ; now she obeys, anon she rebels ; gentle and kind to day, crooked and unkind to morrow ; for she sails but by Gusts, that all her Goodness takes her by fits, like the good days of an Ague. And whereas *Ruth. 3.* she wed more goodness at her latter end than at her beginning, an Ill Wife sheweth more goodness in one day of her beginning, than in seven years of her latter end : therefore such must remember what *Solomon* saith of the Good woman here *She girdeth*

girdeth her loyns with Strength; that is, her Mind with Staidness and Constancy: Ver. 17. and Ver. 12. more plainly, *She will do her Husband good and not evil all the days of her life*; that is, she is as obedient and tractable after twenty years Tryal, as at the day of her Marriage.

But of all Qualities, a Woman must not have one quality of a Ship; and that is too much Rigging. O! what a wonder is it to see a Ship under sail, with her Tacklings, and her Masts, and her tops and top-gallants; with her upper Decks and her Nether-decks, and so bedecked; with her Streamers, Flags and Ensigns, and I know not what; yea, but a world of wonders. It is to see a Woman created in God's Image, so miscreate oftentimes and deformed, with her *French*, her *Spanish*, and her foolish fashions, that he that made her, when he looks upon her, shall hardly know her, with her Plumes, her Fans, and a filken Vizard; with a Ruff like a Sail; yea, a Ruff like a Rain-bow; with a Feather in her Cap, like a Flag in her Top, to tell (I think) which way the Wind will blow. *Isaiah* made a proffer in the third of his Prophecy, to set out by enumeration the Shop of these vanities; their Bonnets, and their Bracelets, and their Tablets, their Slippers, and their Mufflers; their Vails, their Wimples, and their Crisping-pins; of some whereof if one should say to me, (as *Philip* sometime said to the *Eunuch*) *Understandest thou what thou readeest?* *Acts* 8. I might answer with the *Eunuch* again, *How can I without a Guide?* that is, unless some Gentlewoman would comment on the Text. But *Isaiah* was then, and we are now; now that fancy hath multiplied the Text of Fashions with the time, so as what was then but a Shop, is now encreased to a Ship of Vanities. But what saith the Scriptures, *The King's Daughter is all glorious within*, *Psal.* 45. and as Ships which are the fairest in shew, yet are not always the fittest for use; so neither are Women the more to be esteem'd, but the more to be suspected for their fair trappings; yet we condemn not in greater Personages the use of Ornaments; yea, we teach that Silver, Silks, and Gold were created, not only for the Necessary, but also for Ornament of the Saints: In the practice whereof, *Rebecca*, a holy Woman is noted to have received from *Isaac* a Holy Man, even Ear-rings Habilliments and Bracelets of Gold; *Gen.* 24. therefore this is it we teach for Rules of Christian Sobriety, That if a Woman exceed neither Decency in Fashion, nor the limits of her State and Degree; and that she be proud of nothing, we see no reason but she may wear any thing.

It followeth, She is like a Ship, but what Ship? A Ship of Merchants, no doubt, a great Commendation: For the Kingdom of Heaven is like a Merchant, *Matt.* 13. and Merchants have been Princes, *Isa.* 23. and Princes are Gods, *Psal.* 82. The Merchant is of all Men most laborious for his Life, the most adventurous in his Labour, the most peaceable upon the Sea, the most profitable to the Land; yea, the Merchant is the Combination and Union of Lands and Countries. She is like a Ship of Merchants, therefore first to be reckon'd (as ye see) among the Laity; not like a Fisherman's-Boat, nor like St. *Peter's* Ship; for Christ did call no She Apostles. Indeed it is commendable in a Woman, when she is able by her Wisdom to instruct

her Children, and to give at Opportunities good Counsel to her Husband ; but when Women shall take upon them (as many have done) to build Churches, and to chalk out Discipline for the Church ; this is neither commendable, nor tolerable : For *her Hands* (saith Solomon) *must handle the Spindle*, Ver. 19. the Spindle or the Cradle, but neither the Altar nor the Temple ; for St. *John* commendeth even to the Elect Lady, not so much her talking as her walking in the Commandments, 2 *John* 5. 6. therefore to such preaching Women, it may be answered, as St. *Bernard* sometime answered the Image of the Blessed Virgin at the great Church at *Spire* in *Germany* ; *Bernard* was no sooner come into the Church, but the Image strait saluted him, and bade him, *Good morrow, Bernard* ; whereat *Bernard* well knowing the Juggling of the Fryars, made answer again out of St. *Paul*. O (saith he) *your Ladyship hath forgot your self, It is not lawful for Women to speak in the Church.*

Again : The Merchant is a profitable Ship, to teach a Wife in all things to endeavour her Husband's Profit : But many Woman are like Water-Pageants, made only for shew ; like Pictures in a Table good for nothing, but to please the Eye : no longer to be liked than they be looked on : Yea, so unprofitable and dissolute in the House, as no Man would think them to be Wives, but that at Meals he finds them sitting at the upper end of the Table ; whereas of the good Wife it is said here, *She will do her Husband good, and not evil.* Ver. 12.

Again : The Merchant is a painful Ship, and she must be a painful Wife ; not like a running Pienace, to scour from Coast to Coast, from House to House, as many *Athenian* Women do, who gave themselves to nothing, but idly and wantonly to hear and tell News ; for he that hath such a Wife, may think himself married to an Intelligencer ; whereas St. *Paul* adviseth Busy-bodies to govern their own Houses, 1 *Tim.* 5. as if Inter-meddling with other Mens did make them idle in their own.

Again ; Being like a Merchant's Ship ; that is, he being the Merchant, and she the Ship, she must needs conclude she was made for him ; and therefore a Ship of Traffick to enrich him, but not a Pirat to spoil and rob him. To spoil and rob ? as if a Woman could rob her Husband : Indeed it hath often been held a Question disputable, tho' I indeed have little mind to dispute it ; yet I hear what is said to that purpose from the Mouth of *Eve*, *We eat of the fruit of the trees of the Garden*, Gen. 3. *We* therefore she puts in her self, and she eats of the Trees indefinitely ; therefore of all the Trees in the Garden : and therefore all was hers as well as *Adam's*, and the Woman's right as well as the Man's : To which I answer, That all is hers in participation to use, but *Adam's* only in discretion to dispose : Which appeareth by two Reasons ; First, because the Beasts were named by *Adam*, and not by *Eve* ; and to name is a note of Domiaion and Authority ; as when *Joseph* became *Pharaoh's* Servant, and *Daniel* a Captive to the *Chaldeans*, they received from them other Names ; and we in our Baptism receive our Names, to acknowledge that we belong in right to Christ. Secondly, The whole World was given to *Adam* before *Eve* was made ; so as hers was but an

an after-right: and if she hath any Tenure at all, she holds *in Capite*, and she hath no Title but by her Husband. She therefore that usurperth absolute Authority in the House is no Merchant, but a Pirate to the Merchant.

Lastly, She is like a Merchant's Ship, that is a Friendly Fellow, and peaceable Companion to him, but not a Man of War to contend with him: for he that made her, never built her for Battle, sure. She was built for Peace, and not for War, for Merchants weep to think of War; therefore she must not for every angry word of her Husband, betake her self into the Gun-room streight, and there to thunder, to charge and discharge upon him with Broad-words, or (as Mariners say at Sea) to turn the Broad-side, like *Zipporah* the Wife of *Moses*, rail upon him. *Thou art indeed a bloody Husband*, *Exod. 4.* this is no Ship of Merchants, this is the Spite, I think, and therefore no marvel if many Men thus ship, do with themselves a shore, and that untimely Death might take such a Wife for a Prize. When *Eliezer* went a wooing for *Isaac*, his Master's Son, the ryal by which he proposed to prove a fit Wife for *Isaac*, was this, *That if* (saith he) *when I say to a Maid, Give me drink, she say again, drink, and I will give thy Camels also*; *Gen. 24.* that is, (as *Theodore* expoundedeth it) if she were gentle; not like that Woman *John 4.* Christ asketh her Water, and she calleth him *Jew*: *How is it that thou a Jew, askest Water of me a Samaritan?* For tho' there be many Sins incident to Women, (as there be to speak impartially, as many to Men) yet no Vice in a Woman so unwomanly as this; yet if *Adam* had been furious, the matter had been less; for he was made of Earth, the Mother of Iron and Steel, the murdering metals; but the Woman she that was made of so tender metal to become so terrible, the weaker vessel so strong in passion, yea, to look so fair, and speak so foul; what a contrariety is this? there was great reason sure, to compare a good Woman to a Snail; not only for her Silence and continual keeping of her House, but also for a certain commendable Timorousness of her Nature, which at the least shaking of the Air, shrinks back into her Shell: and so ought the Wife to do, if her Husband but speak, to play at hide and under Hatches, and to put out a Flag of Truce, as *Abigail* did to *David*; and to say to her Husband, as *Rachel* to her Father, *Let not my Lord be angry*, *Gen. 31.* Like a Lilly among Thorns, (saith *Solomon*) so is my love among the Daughters. *Cant. 2.* Like a Lilly first, not like a Nettle: Again, Like a Lilly among Thorns; as shewing Patience in the forest Provocation, *Sarah* indeed was peaceable, and so were many more; yet their Praise was less, inasmuch as they had meek Husbands, for she is a Monster, that liveth not meekly with a meek Husband: But she that is yoked with a *Nabal*, a Churl, a Fool, as *Abigail* was, and bears that patiently, she may say with *Deborah*, (in the 5th of *Judges*) *O my Soul, thou hast marched valiantly*: and there shall more true Honour grow to you by such patience, than if Soldier like, ye did prevail by fury and violence; and the worse your Husband be, the more shall your Virtue shine, which in Affliction shineth most, like Stars twinkling in the Night: And if it be grievous to find matter of Patience, there where you looked for Comfort and Protection, yet it shall have in the end a Reward,

ward, and in the *Interim* a singular Admiration ; and as *Mary* saith of her self, *All Generations shall call such Blessed.*

It followeth in the Text ; *She bringeth her food from afar* : As ye have heard what she is like, so now likewise what she does ; for Being is known by Doing, as the Tree is known by the Fruit : Alas ! it is a small thing, yea, it is nothing to be like, for Copper oft-times is like good Coin, and the *Devil* is like an Angel of Light : and if evil Women were not like to many things, which indeed they are not, they could not deceive so many as they do : Therefore the next thing, is to consider what she does ; *She bringeth her food from afar.* She bringeth first, therefore described *facie adversa, non a versa* ; with her Face not with her Back towards ; for when a Ship goes forth, every Man murmureth for that it carrieth ; the Merchant himself feareth least it miscarry ; but when it returneth, there is joy for that it bringeth, and where *Solomon* saith, *She bringeth*, he meaneth not that she bringeth in with her, as if a Wife were, to be chosen by her Dowry ; for the worst of Wives have many times the best Portions, and the best of Wives (such as *Esther* was) has oft times none at all. Indeed the manner of the World is now, to seek Wives as *Judas* betray'd *CHRIST*, with a *Quantum dabis* ? What will you give ? and if the Father chance to say with *Peter*, *Aurum & Argentum non est mihi*, I have neither Gold nor Silver, let he be then as obedient as *Sarah*, as devout as *Anna*, as virtuous as the Virgin *Mary*, yet all this is nothing, *Querenda pecunia primam est.* Other things may mend it, but *Money* makes the Match. Therefore this was not it which *Solomon* means by *Bringing* ; for a good Wife tho' she brings in nothing with her, yet thro' her Wildom and Diligence great things come in by her ; she bringeth in with her Hands ; for *She putteth her Hand to the Wheel* (saith *Solomon*) Ver. 19. and indeed if her Work do not contravail her Meat, then is every Finger of her Hand like a Thief in the House. Again : If she be too high to stain her Hands with Bodily labour, yet she bringeth in with her Eye, for *She overseth the ways of her Household*, (saith *Solomon*) and eateth not the Bread of Idleness, Ver. 27. Again : She bringeth in by her Frugality, for she holdeth it a point of Conscience neither to fare more daintily, nor to attire her self more trimly, than may stand with her Husband's State ; for if she wastes more than she brings in, and her Victualling amount to more than her whole Voyage, that Merchant was ill advised that mann'd her forth ; and it had been good for him to have been alone. But as the Saying is, That many Men marry their *Executors*, so is it likewise, that many Men marry their *Executioners* : And as the Sin of *Adam* began at *Eve*, so the Ruin and Confusion, the Extortion, Oppression, Gripping of Tenants, yea and Sacriledge of many Men, beginneth at the Pride of the Woman : For now every Lady of the latest Edition, if her Husband have bribed out but an end of an Off, yet she revels and plays *Rex*, and she must have her Coach, tho' but a cross from the Church-still to the Church porch : and whereas those *Israhelitic* Women, *Exod.* 38. when the Instruments of the Tabernacle were to be made, gave in their Devotion, their very Looking-glasses

glasses towards it ; yet now the forbidden Apple is pulled, the Church is robbed and spoiled ; a Patren will scarce pass away a poor Personage, but with a Reservation of his own Tithes ; and all to mainrain *French Hoods*, *Lawns* and *Looking-glasses* ; whereas of the virtuous Wife it is said Ver. 11. That *her Husband shall have no need of spoil.*

But what bringeth she in ? *She brings in food* ; in which words *Solomon* pointeth her out a House-work, as she is a House wife, and the Work assigned is the feeding of the Household : For we read that *Abraham*—*fetch'd a Calf from the field*, but *Sarah* had the charge to dress it in the Tent, *Gen.* 18. and *Solomon* telleth the People, That *their King* (when they had him) *would not take their Sons, but their Daughters, and make them Cooks and Bakers,* 1 *Sam.* 18. and in the 15th Verse of this Chapter it is said directly, That *she giveth the portion to her Household, and the ordinary to her Maids,* But that which we read, *Food* some translate it *Bread*, *She bringeth her Bread* ; and it may well be, for Bread is the Staff of Life ; and when like Merchants we have run round about the World, to fetch in the Riches of every Country, yet all is but to cloath the Back, and feed the Belly : *Therefore having food and raiment (saith St. Paul) let us therewith be content,* 1 *Tim.* 6.

Again : As he is not the best Mercant to the Common-wealth which bringeth in Toys and Trifles, but he which bringeth in such things as best may severe necessity ; so neither is she always the best Wife which is adorned with Tricks and Qualities, but she that endeavoureth most, to that which is most necessary. And I think, surely, that Bread is expressly named here, as to frame her whole Conversation, so chiefly her Mouth with Sobriety ; for many Women are in the Mind of the *Israelites* in *Egypt*, *Manna* is no Meat for them, but they must have *Quails*, and all must be dainty (tho' to the undoing of all) like *Eve* the Wife of *Adam*. whom of all the Trees in *Paradise*, none might serve but that which was the Bane of her Husband ; and the less they want, the more wanton and dainty mouth'd they be. Now sure, if *Cyrus* had had such a Wife, he must needs have worshipp'd her ; for he had no other reason to worship the Idol *Bell*, but only because it spent him so many Sheep, so many Measures of Flower, and so many Pots of Wine every day : But every Meat was not made for every Mouth, only Bread was made for all ; and neither Man nor Woman have warrant to ask for more, than for their Daily bread.

But what meaneth *Solomon* by that *from afar* ? Surely not to answer that which is proverbially said, that Far fetch'd and dear-bought, is fittest for Ladies ; as now a days what groweth at home is base and homely ; and what every one eats, is Meat for Dogs ; and we must have Bread from one Country, and Drink from another ; and we must have Meat from *Spain*, and Sauce from *Italy* ; and if we wear any thing it must be pure *Venetian*, *Roman* or *Barbarian* ; but the Fashion of all must be *French*. And as *Seneca* saith in another Case, *Victi victoribus Leges dederunt*, We give them the Foil, yet they must give us the Fashion : Therefore this was not *Solomon's* meaning, but *from afar*, either hath respect to the time, *à longinque tempore*,

tempoke, as it seemeth to be expounded in the very next words, *She riseth while it is yet night, and giveth the portion to her Household, &c.* he doth not say, *She meeteth it at the door*, that riseth to Dinner, and then thinks her Days-work half done; and every Fit of an idle Fever, be-rakes her straight to her Cabin again; and if her Finger but ake, she must have one stand by to feed her with a Spoon. This is no *Solomon's Merchant*, this is the *Mary slug*; but *She bringeth it from afar*, and she hath care of it, and disposeth of it from the first, yea, and before the first hand that toucheth it.

Or else, I take this from afar, to be farther yet, even *ab ultimis Nature*; from the first and farthest Principles of Nature; as for Example, If she will have Bread, she must not always buy it, but she must sow it, and reap it, and grind it; and as *Sarah* did, *Gen. 18.* she must need it, and make it into Bread; or if she will have Cloth, she must not always run to the Shop, or to the Score, but she begins at the Seed. She carrieth her Seed to the Ground, she gathereth Flax, of her Flax she spinneth a Thred, of her Thread she weaveth Cloth, and so she comes by her Coat; the very Words of *Solomon. Ver. 13. She seeketh Wooll and Flax, and laboureth cheerfully with her hands.*

Or else, I take this from afar, to be farther yet, even from the Gates of Heaven; from whence by her Devotion and godly Conversation, she draweth down the Blessings of God upon her House. The Barren *Rachel* prayed, and so did *Anna* too, and by their Prayers obtained Children of the Lord. Now, sure, if the Prayers of a vertuous Woman were so powerful, as against the course of Nature, to derive and fetch Children from a Barren Womb, how much more shall it command the meaner Blessings on the House: And therefore as a wicked Woman is a Sea of Evils, so a vertuous Woman is a Heaven of Beauty: For *Favour is deceitful, and Beauty is vain: Ver. 30. of the Chapter*; and as the Painting of a Ship by Weather and by Water is wash'd away, so shall all carnal Beauty by Sorrow, Age, and Sicknesse even wither and waste into wrinkles; but *she that feareth the Lord (saith Solomon) she shall be praised*; yea honoured and admired: the Stars in the Night, the Sun at Noon-day, shall not shine so bright as She. For he that goeth by her Door shall point at her, and he that dwells by her shall envy him that hath her; and every Man shall say, Blessed be he that made her, happy is he that begat her, renowned is she that bore her; but most happy, renowned and rich is he that hath her: and as even now, so I say again, *All Generations shall call such Blessed.*

Application to the KING.

Well, to make use of this in several kinds, I most humbly beseech your Majesty, first to admit of a particular Application to your self: It is said *Matth. 12.* That the *Queen of the South* came to hear the *Wisdom of Solomon*, but we may say conversively and truly, That the *Wisdom of Solomon* is come to the King of the North: for your Majesty is to us indeed a Royal Merchant, not only for the union of holy Marriage, which yokes and couples one Sex with another; but as Merchants do by intercourse of Traffick,

sick, for knitting and combining one Kingdom with another ; and I will not say it is Kingly, but Divine and Heavenly to unite into one thing of divided Nature : For thus did God create the World ; first he made things, then he match'd them ; first he created, then he coupled them ; of Man and Woman he made one in Marriage, of Body and Soul he made one Man, of Sea and Land he made one Earth, of Heaven and Earth he made one World : but then came the Devil upon the Stage, and his part was again to divide what God hath united ; first Man from God, then Man from Man, and that diversly : First in the very bond of blood and Kindred, *Cain* from *Abel*, the Brother from the Brother, than distinguish'd by Religions the Sons of God, and the Daughters of Men ; then dispersed by their several Habitations the Isles of the Gentiles, and the Tents of *Shem*, and then distracted and torn into divers Kingdoms, the Kingdoms of *Judah* and of *Israel* : therefore, doubtless, a glorious work it were of *Judah* and *Israel* again to make one Kingdom : for if it be so gracious in God's Eyes to do Right and Justice to a Stranger, how much more to love a Stranger, the King of Kings be Pilot of your Ship, yea, thrice blessed and happy be your Majesty's Endeavours therein.

Application to the Ladies and Gentlemen.

Ladies and Gentlemen, I beseech you mistake not, and impute no impartiality to me, if I have said any thing sharply ; yet know, that I have said nothing against the good, but all against evil Women : yea, nothing against the Sex, but all against evil Women : to which if any reply, and why not I (I pray) as well against the Sins of Men : I answer, That he that imposeth so much upon the weaker Vessel, importeth much more to the stronger. There is a Duty required of the Parents ; to the Child, as well as of the Child to the Parents ; yet the Law speaketh expressly to the Child, *Honour thy Father and Mother*, but nothing to the Parents, that they being in order of Nature, and in Wisdom superiour, might suspect their Duty to be written in themselves.

Application to the Married.

Again : Right Honourable in both Sexes, the Cause of this Meeting, the Joy of this day, yea, the Mystery and little Image of this great intended Union : Let me be bold (I beseech you) in terms of Modesty, to make Application to you ; you are here met to be match'd and that is to be married ; and Marriage (as the Apostle saith) *is honourable in the Institution*, as in all other. Secondly in your Personages, being Honourable above other : But Thirdly, in your Countries the most Honourable of all other. For simply to marry, joyns Sex and Sex ; to marry at home joyns House and House, but your Marriage joineth Land and Land, Earth and Earth ; only Christ goes beyond it, who joyns Heaven and Earth.

Application to the Bridegroom.

Therefore first to you, the Honourable Merchant of this Honourable Ship ; you have heard what is said, That Marriage is a fore Adventure ; and therefore as Mariners upon the Sea in the day-time look up to the Sun, and in the Night to the Pole star, so look you up Day and Night to God, and God shall give you good Shipping therein. A Married Man (they say) hath
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the Charge of three Common wealths ; for he is a Husband of a Wife, a Father of Children, and a Master of Servants ; and he hath daily need of God, who should guide all these. Therefore first love God, and to prove that Love, love also her whom God hath given you ; for *If* (as *St. John* saith) *he that loveth not his Brother, &c.* how much more he that loveth not his Wife whom he daily seeth, how shall he love God whom he never saw ? and indeed there is no Religion or Goodness in that Man, that loveth not a faithful and Loyal Wife ; and say not you love, unless you love to the end : For *Much water cannot quench Love, Cant. 8.* for love endureth all things believeth all things, and suffereth all things. Therefore if there grow by the Wife any Cause of Grief, yet you must remember she is the weaker Vessel ; God therein exerciseth your Wisdom in reforming, and your Patience in bearing it ; and with whom will a Man bear, if not with his own Wife ? if it any time you have occasion to exercise your Authority, yet you must remember, it is Authority tempered with Equality ; the Wife is therefore to be governed with Love, not over ruled by Tyranny ; and let all Husbands know this for a Rule in all things, That the Wife shall much better do her Duty to her Husband, when the Husband doth his own Duty in Example before.

Application to the Bride.

And let me speak one word to you, this Honorable *Ship* ; You are turn'd by God's Providence into the Right of Merchant Stranger. yet herein happy, that you need not, as *Pharaoh's Daughter*, to forget either your own People, of your Father's House ; all the time of your Life you have been gathering for this Day, therefore learn to practise now what you learned before ; that is, to Honour, to Love, and to Obey, and then at last you shall come to Rule : For a good Wife by Obeying her Husband, rules him ; but she that Obeyeth not, is like Conspiracy of *Corah* against *Moses* and *Aaron*. Besides remember your Badge is not of that Ship *Acts 28.* nor *Castor* and *Polux*, for I find neither Superstition or Idolatry in any part of your Family ; but I find among other things a sheaf of Wheat, and a handful of Wheat advanced upon your Stern : therefore, doubtless, it will be expected that Plenty, Peace and Prosperity come in with you. I might refer you for Patterns of true Vertue, as *St. Paul* sometimes referred *Timothy* to *Lois* and *Eunice*, a Grand-mother and a Mother : And indeed this Chapter of *Solomon* is intituled, the Prophecy or Lesson which his Mother taught him : and if you remember the many good Lessons your Mother have taught you, then shall I need to say no more ; then shall you be like *Rachel* and *Leah*, which Twain did build up the House of *Israel*. Then shall you be a Ship indeed, for then shall you bring your self and your Husband to the Haven, even to that which Seamen call *Promontorium Bonæ Spei*, the Hill or Haven of Good-hope, that is to *Heaven* ; and when this Marriage is dissolved, you shall marry at last with the *Lamb* ; in the mean time do worthily in *Ephratah*, and be Famous in *Brittain* ; Live to a Hundred, grow into Thousands, and your Seed possess the Gate of his Enemy, *Amen.*

